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QUESTIONS OF THE HOUR



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

JUNE, 1909.

6.

QUESTIONS OF THE HOUR.

THE PROSPERITY OF THE CHURCH.*

REV. R. C. MONTGOMERY, D.D., PHILADELPHIA, PA.

"O Lord, I beseech Thee, send now prosperity."—Psalm 118, 25.

The author of this Psalm, and the occasion for which it was first written, we may not be able with certainty to determine. Some believe the author was David, and the occasion, the transportation of the Ark of the Covenant from the house of Obadedom to the city of Jerusalem.

That was a glorious day for Israel. Trumpets sounded, priests appeared in gorgeous robes, David danced before the Ark with joy, and thousands and tens of thousands of the people lined the road and sang with happy voices the anthem "Hosanna! Blessed is he that cometh in the name of the Lord! Hosanna in the highest."

That the real hero of the Psalm is the Lord Jesus Christ, is evident from His own words. To the chief priests and elders who objected to Him and to His claims He said, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and

**Sermon of the retiring Moderator, preached at the opening of the Synod of the Reformed Presbyterian Church in North America, Chicago, Ill., Tuesday Evening, May 25, 1909.*

it is marvelous in our eyes?" This Psalm, therefore, was first written and sung in prophecy, and looked far beyond the triumphs and glories of the transportation of the Ark to Jerusalem. It looked forward to the coming of Christ's Kingdom, and the universal establishment of it in the world. The writer, in spirit, saw the gates of righteousness opened to receive the coming One, and all opposition to Him vain. And as though it were already a reality—as though the Kingdom were already come—there follows the declaration and prayer, "This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity." The prayer of the text, therefore, is the prayer of the loyal subjects of Christ's Kingdom—those who constitute His Church on earth. The prayer is for prosperity—that the Church may be built up, strengthened, continued, beautified and perfected; and that all men everywhere may acknowledge Christ's sovereignty and submit to His laws.

Our theme is the **Prosperity of the Church.**

In discussing this, let us notice some of the essential elements included:

First—**The Church indwelt and endued by the Holy Spirit.**

What steam is to the engine the Holy Spirit is to the Church. "Ye shall receive power, after that the Holy Ghost is come

upon you; and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." The Holy Spirit is the power enabling the Church to do her work. Jesus said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will convince the world of sin, and of righteousness, and of judgment."

On the day of Pentecost, "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." The early Church was also baptized with the spirit of love, joy, peace, humility, courage, and diligence. Thus indwelt and endued, she was invincible and her conquest of the world for Christ was speedy. What the Christian Church of to-day needs is a like infilling and enduement—a coming in and upon her of the Holy Spirit for life and for power.

In "The Ancient Mariner" there is a description of dead men manning a ship. Speaking of this, Spurgeon once said, "I indeed thought what a strange idea that was. But do you know, I have lived to see that time. I have seen it done. I have gone into churches and have seen a dead man in the pulpit; dead men for elders; dead men for deacons; dead men sitting in the pews." We would not paint for ourselves such a dark picture. The Church of to-day is not altogether dead. She does need, however, to "Be watchful, and strengthen the things which remain, that are ready to die." She does indeed need a genuine revival. When this is realized the world will speedily be converted, and not until then. The Church needs to tarry in prayer until she is endued with power from on high. "I will send the Comforter unto you," said Jesus. "And

when He is come." Come unto whom? Manifestly unto the Church. Then will He begin to manifest Himself through the Church upon the world, convincing it of sin, righteousness and judgment. Some seem to expect that the Spirit will be poured out directly upon the world for its conversion. The promise is that the Spirit will be poured out upon the Church that the world through her may be converted. The Church is to make the conquest of the world for Christ, and bring prosperity to



R. C. MONTGOMERY, D.D.

His Kingdom. For this she was instituted. But the Church cannot give other than she has, nor more than she has, nor better than she has, nor sooner than she has. Peter said to the lame man at the beautiful gate of the Temple, when he asked of him alms, "Silver and gold have I none; but such as I have give I thee." The Church cannot give to the world other than she herself is possessed of. Neither

can she do the work given her to do without the necessary power. Her organization is more complete, her numbers larger and her wealth greater than ever before. What she needs is to be indwelt and endowed with the Holy Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts." Let the Church be searched and cleansed, and herself possessed of the power and the graces of the Holy Spirit, and it will not be long until the kingdom of Satan will be in ruins, and the Kingdom of Christ everywhere established throughout the world.

"Wilt Thou not revive us again: that Thy people may rejoice in Thee?
Show us Thy mercy, O Lord, and grant us Thy salvation."

Second—The Church increasing. Growth is quite essential to the prosperity of the Church. The life within her, which is the life of God, is expansive. The Church must either grow or die. That she has steadily and even rapidly grown statistics abundantly prove. On the day of Pentecost, 120; at the close of the first century, 500,000; at the close of the fifth century, 15,000,000; at the close of the tenth century, 50,000,000; at the close of the fifteenth century, 100,000,000; at the close of the nineteenth century, 400,000,000. These figures are astonishing for their very magnitude. Who could have anticipated such vast results from such a small beginning? Truly the Church in the past has been like Joseph of old—"a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." Indeed, to a large degree, she has realized the fulfillment of the prophecy that was written, "A little one shall become a thousand, and a small one a strong nation."

The Church is increasing to-day. She is pressing through open doors. She is awakening more and more to her opportunities and privileges. She is at work by

a multitude of agencies, and from every quarter news constantly cheer our hearts. In home and in foreign lands, the Lord is adding to the Church, day by day, multitudes of those that are being saved.

The Church will increase more and more. The past has been encouraging. The present is radiant with hope. This is not a time for congratulations, but for earnest and consecrated action. The fields are white unto the harvest. To the millions already saved, millions more ought to be speedily added. This is the King's business and requires haste. His command is, "Go ye out quickly- - and compel them to come in, that my house may be filled." Go into the streets and lanes of the city. Go into the highways and hedges of the country. At home and abroad—wherever there is a lost soul—go search for it and bring it in. Let the Church be obedient and faithful to her commission and it will not be long until the prosperity sought in the text will be realized. It cannot fail, for God has promised it. "And it shall come to pass in the latter days that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it."

"There shall be abundance of grain in the earth upon the top of the mountains;
The fruit thereof shall shake like Lebanon;
And they of the city shall flourish like grass of the earth."

Third—The Church harmonious. It is said that the writers' of the Spartan constitution infused into it a spirit of ambition and contention, as an incentive to virtue; and wished always to see some difference and dispute among the good and virtuous.

With such an idea, surely, the Church of Jesus Christ should have no sympathy. "Peace be within thy walls, and prosperity within thy palaces."

This is the divine order and the divine will, and both history and observation accord therewith. The Church has been, and is to-day, prosperous in proportion to the degree of harmony prevailing within her. Moreover, the Church is enjoined to conserve and promote harmony within her own borders. "Endeavoring to keep the unity of the Spirit in the bond of peace."

As branches, the members of the Church are grafted into Christ as the Living Vine. As living stones, they are built up into a spiritual temple upon Christ as the Living Foundation. As members of a mystical body, they are knit by joints and bands to Christ as the Living Head. By virtue of this union, all true Christians have common privileges, benefits, blessings and duties. They have also common hopes, fears, joys, sorrows, trials and triumphs. Therefore, they should be one for Christ as they are one in Christ. The different divisions of the Church, like different divisions of an army, may meet the enemy at different points and fight their battles and win their victories in their own way. But, if need be and occasion offers, they should be ready to help one another, like the divisions of the Army of Israel under Joab, and Abishai. One of the hopeful signs of the times is the increase of this spirit of harmony among the various branches of the Christian Church. "Together for service" is the rallying cry of the hour. Centrifugal forces are being overbalanced by centripetal forces, and the various denominations of Christians are drawing together and uniting their forces for evangelistic, missionary, educational, philanthropic, social and civic work. This is a spirit that we, as Covenanters, should hail with joy, and

help with hand and heart. Our covenant obligation is "That, believing the Church to be one, and that all the saints have communion with God and with one another in the same covenant; believing, moreover, that schism and sectarianism are sinful in themselves and inimical to the true religion, and trusting that division shall cease, and the people of God become one Catholic Church over all the earth, we will pray and labor for the visible oneness of the Church of God in our own land and throughout the world, on the basis of truth and Scriptural order. Considering it a principal duty of our profession to cultivate a holy brotherhood, we will strive to maintain Christian friendship with pious men of every name and to feel and act as one with all in every land who pursue this grand end. And as a means of securing this great result, we will, by dissemination and application of the principles of truth herein professed, and by cultivating and exercising Christian charity, labor to remove stumbling blocks and to gather into one the scattered and divided friends of truth and righteousness." And even before the time of the framing and signing of this bond, history testifies to the readiness and willingness of Covenanters to practice this spirit of harmony and co-operation with other Christian denominations for the overthrow of evil and the advancement of the Kingdom of Christ in the world. An extract from *The Philadelphian* of Aug. 27, 1830, is as follows: "The Rev. J. R. Willson, D.D., of Albany, New York, on Monday, the 9th instant, called the attention of Synod, holding its sessions in the city of Pittsburg, to the great evils of intemperance, in the following order: 1st. The abuse of the bounties of Providence in the distillation of grain and fruits. 2d. The laborers employed in manufacturing and vending this poison are useless blanks

in society and should therefore engage in some other business of commerce. 3rd. He alluded to the dreadful and demoralizing influence of the grog shops. 4th. It abuses the soul and hinders the advance of the gospel of Christ. And, having read before Synod a list of Thirty-five Ecclesiastical Bodies, which had, in 1828, adopted resolutions on this subject, he moved a resolution to this effect: Resolved, That this Court cordially approve of the object and principles of the American Temperance Society, and the importance of co-operating with their brethren of other Christian denominations in furthering the cause of temperance. That this resolution be sent down to all their churches, and that the Ministers be requested to preach on this subject from their pulpits. The above resolution was seconded by Rev. Dr. Black, of Pittsburg, and passed without a dissenting voice." Then the writer goes on to say, "This is as it should be; indeed, it gives us no ordinary satisfaction in having the opportunity of cordially welcoming so able an auxiliary as the Covenanted Reformation. On the same evening, the Rev. Dr. Willson preached in the First Presbyterian Church to a large audience on the subject of Intemperance. Toward the conclusion of the discourse, the speaker came down with giant strokes upon the monster Intemperance. He also showed the awful folly of Christians attempting to make use of intoxicating liquors and yet expecting to have spiritual enjoyment." I have quoted thus largely to show both the profession and the practice of our own Church in a desire for harmony and co-operation. And does any one doubt that if the spirit of our Covenant and the resolution referred to had been vigorously carried out by all denominations of Christians, the temperance cause would have advanced so haltingly as it has done throughout all these years?

If the line had been unbroken and the opposition vigorous, victory had perched upon the banners of the temperance army long ago. So also would other great moral reforms have been accomplished. May the spirit of harmony continue and increase more and more. Let denominationalism live if it must, it really hinders not. But let sectarianism and bigotry die the death never to be resurrected. Let the forces of righteousness be united in a life-and-death struggle with the forces of evil continually. And let our own beloved denomination not only keep pace with others, but be eager even to front the hosts and bear the brunt of the battle for the sake of Jesus Christ our Covenant Lord, "both theirs and ours." Christ is not divided. His followers ought not to be.

"Pray for the peace of Jerusalem: They shall prosper that love Thee."

Fourth—The **Church aggressive**. The Christian Church is militant. In order to her success, she must invade the territory and attack the strongholds of the enemy. "There remaineth yet very much land to be possessed." Vast "regions beyond" are unevangelized, and everywhere, in Christian and in heathen lands, iniquity and vice are prevalent. The Church must invade all heathendom, and give the gospel to those who have it not. This she is doing, and must continue to do, "whether they will hear or whether they will forbear." So likewise, all manner of wickedness, organized and unorganized, in high and in low places, must be attacked, and vigorously opposed. In order to do this the Church should not only unite her own forces, but also, if possible, without compromising herself, join with all other forces that make for righteousness. The enemy is well organized, united and powerful, and will not easily be overthrown. Indeed, the forces of evil are not simply on the defensive; they are also aggressive.

On the part of the Church, therefore, it is a matter of either driving out the enemy or being herself driven out. And if victorious, she must follow up the victory lest afterward it become defeat. Indeed, like Israel of old, she must not only subdue the enemy, but utterly destroy them, lest she herself become corrupted by the remnant. Thus, we see that the very life, as well as the prosperity of the Church, depends upon her aggressiveness and also upon her power to overcome. Of the final issue, there can be no doubt. The Church must and will overcome. The promise to her is, "No weapon that is formed against thee shall prosper." She is built upon the Rock, and against her, Christ said, "The gates of hell shall not prevail." Let the Church, therefore, awake, and put on her strength by purifying herself and uniting her forces. Let her go forth to the battle in the name of her conquering Lord, and it will not be long until heathenism, all false systems of religion, national infidelity, political and commercial corruption, social impurity, intemperance, Sabbath desecration, and all other evils shall be eliminated, and the pure and peaceable Kingdom of our Blessed Lord and Saviour shall be universally established throughout the world.

"Crowns and thrones may perish, kingdoms rise and wane,
But the Church of Jesus constant will remain;
Gates of hell can never 'gainst the Church prevail;
We have Christ's own promise, and that cannot fail."

Fifth—The Church praying. "More things are wrought by prayer than this world dreams of."

Prayer opened a way for Israel through the Red Sea. Prayer gave David the victory over the giant. Prayer closed the mouths of lions that they touched not the

prophet Daniel, thrown into their den. Prayer quenched the violence of fire that it put not even its smell upon the three Hebrews cast into its midst. Prayer brought the Holy Ghost upon the disciples as they waited in the upper room at Jerusalem. Prayer knocked off the fetters of Peter, broke open the iron gates, and sent an angel to escort him to a supplicating church. Prayer stopped Saul as he was going to Damascus, to "hale men and women to prison," and turned that lion-like man into a lamb, that persecutor into a loving and faithful disciple of Jesus. Prayer works wonders still.

"Prayer makes the darkened clouds withdraw,

Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

Why, then, is the prosperity of the Church not realized? "If we ask anything according to His will, He heareth us." That it is the will of Christ to give prosperity to His Church, cannot be at all doubted. But though the substance of the prayer may be according to the will of Christ, the asking may not be. "Ye ask and receive not, because ye ask amiss." Look at the prayer of the text—"O Lord, I beseech Thee, send now prosperity." This prayer is personal—"I beseech Thee." We cannot pray by proxy. Israel once said to Samuel, "Pray thou to the Lord for us." But if we would prosper, and see the Church prosper, *we* must pray. A lack of closet religion is a lack in the Church to-day. We are satisfied with forms rather than with the power of godliness. The Church praying and all in the church praying is according to the will of Christ.

The prayer of the text is also fervent—"I beseech Thee." We must pray as though we meant it. "The effectual fervent prayer of a righteous man availeth

much." Prayer that is breathed from the heart that believes God's Word and His willingness to help. Prayer that will take no denial. Such prayer is according to the will of Christ. "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

The prayer of the text is for immediate prosperity—"Send *now* prosperity." Some are fond of putting off the prosperity of the Church to some fixed time to come, when Christ, as they say, shall return in the flesh and reign upon the earth. They are like Balaam of old, who said, "I shall see Him, but not nigh." Do we want prosperity? Then why not now? God's promises are all now—"Prove Me now herewith, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." "Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Immediate prosperity is according to the will of Christ.

The Rev. Dr. Andrew A. Bonar was one of the most devout men of his time. When about thirty years of age, and just settled at Collace, he wrote to his brother Horace, "Pray for Collace; we have no more than a few drops yet, and I believe I am to blame. I work more than I pray." May not this be the trouble with the Church? At all events, we are sure God will not let the Church get the blessing without asking, and without asking right. Let the whole Church, indwelt by the Holy Spirit, increasing, harmonious and aggressive, take up the petition of the text and plead it earnestly at a Throne of Grace, and it will not be long until the answer will be realized. As we said in the beginning, so say we again, "The prosperity asked is the subjection of the whole world to Christ—all men everywhere acknowledging His sovereignty and submitting to His laws."

That blessed day is coming. It is fast approaching. The blush of the morning already tinges the eastern sky, and the gray mists that await the day are breaking and dispersing. The noxious fumes of rebellion, which for ages have risen up from the camp of the enemy, are beginning to be powerfully disturbed. Soon He, Who is called "The day spring from on high," shall visit us, and all things in providence and in grace are preparing for the great event of prophecy, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."

"In His days shall the righteous flourish,
And abundance of peace, till the moon be no more.
He shall have dominion also from sea to sea,
And from the River unto the ends of the earth."

Fathers and brethren—members of the Reformed Presbyterian Church—let me speak a word for ourselves in closing.

Forward must ever be our watchword. Forward in the same good old cause and course,

"Nothing daunted, nothing fearing."

New dangers and new difficulties will arise, but we must prepare to meet and conquer them. Let us be firm as the hills; strong and abiding as the flinty adamant of the truth which we hold, and may the attainments of the past be but the stepping stones to still greater and nobler service.

"The fight is on, the trumpet sound is ringing out,

The cry 'To arms!' is heard afar and near;

The Lord of hosts is marching on to victory,

The triumph of the Christ will soon appear."

NEWS OF THE CHURCHES. ABROAD.

REPORT OF COMMITTEE ON FOREIGN MISSIONS.

The only paper placed in our hands was the Report of the Board of Foreign Missions. To review this excellent paper was a positive pleasure, equal almost to visiting the fields of labor; and the inevitable conclusion was "Jehovah hath done great things for us, whereof we are glad." Your committee noted and would emphasize the following things:

1. Notwithstanding the uprising in Asiatic Turkey, which resulted in the sacrifice of many lives and the destruction of much property, our missionaries were all preserved and our property, for the most part, kept safe. Whatever may be the immediate outcome of this trouble, the ultimate result will be the triumph of Jesus Christ and His gospel.

2. As to the mysterious and trying providence which came upon our missionary, Rev. R. A. Blair, recalling him from work in China, we rejoice in his renewed and continued health and strength, and that he is permitted to serve the interests of our missions, as he is doing so well in the home land.

3. The good health of the missionaries in general, the faithful and efficient work done by all throughout the entire field, and the encouraging increase in the membership of the Church, especially in China.

4. The prompt and liberal response to the appeal for aid for the refugees in Syria and Asia Minor.

Your committee also notes with very great satisfaction the efforts and the progress made in training a native ministry in China, and would have been glad to note the same in the Syrian Field.

The whole Church should be profoundly grateful to God for His watchful care over the persons and His good hand upon all the work of our missionaries, and should earnestly seek for the continuation of the same.

We recommend:

1. That the careful reading of the Report of the Foreign Mission Board be urged upon the membership of the Church, that they may be more fully enlightened concerning the work being done, and that their hearts may be more deeply touched with a desire to save the lost.

2. That parents consecrate their children to the Lord and inform them of this consecration, and that they seek to inspire within their children the missionary spirit by talking about our missions and missionaries, and often remembering them and the work in prayer at the family altar.

3. That those who have not already done so, be urged to respond promptly and liberally to the appeal for help for the refugees in Syria and Asia Minor. The need is still present and urgent.

4. That congregations be urged to pay, at least the full amount asked of them for foreign mission work, that there may be an increase rather than a decrease of funds for the coming year.

5. That the action of the Board in appointing Drs. T. P. Stevenson and J. C. McFeeters, with Elder Henry O'Neill, President of the Foreign Mission Board, delegates to the Third World Missionary Conference, to be held in Edinburgh, Scotland, June, 1910, be approved; and in case these cannot go, that the Board be empowered to appoint their alternates.

6. That the Board be requested to pre-

pare a programme for a conference on foreign missions, to be held on Friday evening after the opening of Synod's sessions next year.

7. That Dr. R. M. Sommerville, Corresponding Secretary of the Board, be heard on the floor of Synod in connection with the adoption of this report.

Respectfully submitted,

R. C. MONTGOMERY,

E. A. CROOKS,

S. TURNER FOSTER,

S. M. STEELE,

THOS. H. MARTIN.

REPORT OF FOREIGN MISSION BOARD.

There is no truth that brings such strength and comfort to the Church in the crisis hours of its history as the mediatorial sovereignty of Jesus Christ. Because He reigns, Paganism, Islamism and all other systems of religion hostile to His claims are powerless to weaken the security of His people or stay the progress of His cause. When, on October, 1908, converts in our Mission to China were persecuted for confessing Christ, and were threatened with loss of property and life if they would not renounce the faith, their bearing was as heroic and their speech as thrilling as the bearing and the speech of faithful witnesses in Covenanter story. These men have been tested and found genuine, and sooner or later the Chinese officials who are now practicing an obstructive policy, will, under unconscious pressure from the Mediatorial Throne, remove existing barriers to the extension of the work.

In the Levant the tactics of the enemy have been slightly different, more secret and treacherous. On Wednesday, April 14, 1909, news of a Moslem uprising against the Armenians at Adana, in Asia Minor, startled the Christian world and filled all Christian hearts with solicitude

as to the safety of missionaries and their converts in Asiatic Turkey. No one can tell whether this uprising was, as reports seem to indicate, the result of secret instructions from Abdul Hamud, who, on the previous day, a date that will be memorable in Turkish history, had, with characteristic perfidy, broken his solemn promise to secure civil and religious liberty in the Empire, and thus set in motion, or, rather, gave fresh impetus to a political revolution, the issue of which is known only to the Head of the Church. In the massacre begun at Adana and extending throughout the province of Asia Minor and into Syria, two American missionaries were accidentally shot while attempting to save a building from destruction by fire, while some of the native ministers, on the way to an evangelistic conference, and many helpless men and women were ruthlessly murdered. Happily, no harm came to any of our representatives, and none of the converts, so far as known, have lost their lives, though many have suffered great privation. According to Dr. Balph's dispatch to the Associated Press on Friday, April 30, "the condition of the refugees coming into Latakia from the devastated districts to the north was pitiable," while in Mersina and Tarsus, as a letter from Rev. C. A. Dodds, dated April 20-21, informs us, there were great destitution and suffering.

In these and in many other ways Pagan Chinese and fanatical Moslems may show their hatred of Christ, and may be allowed to persecute Him in the person of His followers, but the defeat of Islamism in Turkey and the triumph of Christianity in China are as certain as that the Lord lives and reigns to put all enemies under His feet. And there is no cause for alarm. He permits the existence of evil, but has set limits to its operations, so that it may

not be carried by individual or community beyond His good pleasure. Though no human power can control the tide of evil in society, He can say: "Thus far shalt thou come and no further, and here shall thy proud waves be stayed." He even employs the wrath of man for the accomplishment of a wise and holy purpose to save the world.

Accordingly, we are able, speaking in general terms, to report encouraging progress in our Foreign Missions. The annual statements from the several fields, which will be published along with this paper, are evidently prepared with great care and reveal that interest in the work which is the true measure of success.

DEPARTMENT OF PREACHING AND SCHOOL WORK.

Syria.—The report from Syria is from the pen of Rev. Samuel Edgar, written in the breezy style that makes his letters so attractive. Taking his readers with him on "an initial tour of the Latakia field," he halts at each of the six outstations, with their aggregate enrollment of 280 pupils, long enough to learn its history, present condition and prospects. He shows how in Jendairia, where Dr. R. J. Dodds founded a mission forty years ago, "a little band of people," without a building for school or church, the Turk having robbed them of both, "are true to their Lord and ever appreciate what grace has done for them"; how at Bahamra a Bible reader, by visiting from house to house and holding religious services on Sabbath, has kept the lamp of truth burning for many years, in spite of the fierce attempt of the enemy to blow it out; how in Tartoots the wife of the late licentiate Yakob Juraidiny, who, after a long life of singular devotedness as teacher and evangelist, died suddenly, June 28, 1908, when on his way to his native village in the Lebanon to spend the summer holidays

with his children, is carrying on the work with commendable devotion and success, the teacher of the boys "conducting services on the Sabbath, an attendance of 110 at the Sabbath school and 88 at the morning service, and others standing at the windows outside," yet, owing to the persistent opposition of the Greeks, only eight members; and how at Gunaimia, an Armenian village where there are over seventy communicants, the people seem hungry for the gospel, and on Communion Sabbath, the "gathering was so large as to tax the size and strength of the building," while "Mr. Stewart had to stand in the doorway so as to reach those without and within." "To visit these places," writes Mr. Edgar, "places that have been the center of bright hopes and the source of many discouragements in the lives of workers, who have gone to their reward, leaves new and lasting impressions, which show, as the Master said, that wherever men are found there we find all the different kinds of soil for the gospel."

The girls' school in Latakia, under the supervision of Misses Wylie and Patton, reports 58 boarders and 54 day pupils, among whom are 8 little Moslem girls. At the close of the school year five expected to graduate, all members of the Church. In the boys' school, in charge of Miss Edgar, there were 45 day pupils and 47 boarders, of whom 26 are the children of Church members, and 10 professing Christians themselves. Mr. Edgar says, in bearing testimony to the excellent work done in these schools: "Our desire for it is an increase in efficiency and a wider domain. The place that the gospel has in our schools here is far ahead of anything we know about at home. The children go from our schools to their home with such a knowledge of the Word and our Standards as would make some of us feel ashamed if we had to undergo an examin-

ation with them in public. All the school work has for its aim the reaching of individual souls. Then on the Lord's Day the week is crowned with the preaching of the Word."

The pulpit in Latakia has been occupied every Sabbath, and the outstations have been visited as frequently as possible. On this service Mr. Stewart "has spent about 48 days, in the saddle, and this means 93 days away from home." In the opinion of Mr. Edgar, "it would mean new power to all the places, were we able to keep a man in this work constantly, as at home it requires the constant care of the pastor, not only on the Sabbath, but all the time, to help the people to that high standard of life that the Master desires."

In and around this center there are 224 communicants, a net loss of four, there having been an increase of eleven during the year, but a decrease of fifteen owing to death, transfer, and other reasons. The Lord's Supper was administered seven times.

In Suadia there has been much bad feeling among the people because a minister and doctor were not stationed there, as they were led to expect. Revs. McFarland and Edgar were both willing to go, but the Board did not feel that it would be prudent to send either of them, when it was impossible to secure the services of a resident physician. Their dissatisfaction was shown in neglect of ordinances and constant fault-finding, but it seems now to have largely passed away. Since the appointment of a second teacher in January the members have been attending public worship with more regularity, and at the Communion the last week in March all the thirty-six members were present, but one family.

As to the school work, we will let the field report speak: "The girls' school,

which had been begun outside of the Mission in the early part of the year, has now come back home and has an average attendance of twenty. The teacher is a daughter of one of our members and a graduate of Latakia. The boys' school had a surprising attendance. A larger number from the Fellahin have been in this year than ever before. Although attempts were made to stop them, yet they have continued to come, and replied, 'We have our liberty now.' The attendance has been close to ninety." "A woman who has acted as Bible reader in the past," writes Mr. Edgar, "has been reappointed, and we trust that now, as never before, the reading of the Word and the personal work may be the means of leading many to accept our Saviour."

Asia Minor.—The report from Asia Minor is also a very full and clear statement of facts regarding the work that the home churches need to know, and it will repay careful study. In the absence of Miss Sterrett on furlough the boarding school at Mersina was suspended, but two day schools, with an enrollment of 104 boys and 52 girls, were conducted under the oversight and direction of Miss French. The enrolled attendance of the school in Tarsus was 64 boys and 26 girls, 43 of the former and 8 of the latter being Fellahin. There was also a school in Karadash of 24 pupils, chiefly from Greek orthodox families, making a total of 270 under instruction in the field.

In Mersina there were services in Arabic every Sabbath, and in the middle of the week, and service in English on the morning of the Sabbath to accommodate resident Europeans, that is well attended. Since the arrival of Rev. and Mrs. R. E. Willson, October 22, 1908, he has taken that English service the first Sabbath of each month. In Tarsus religious services have been held regularly twice on Sab-

bath, as well as on Wednesday and Friday evenings, and there is always a good attendance of poor people. And in Adana the evangelist has continued, as opportunity offers, to preach Christ in shops and houses, "a work," writes Mr. Dodds, "for which he seems well qualified." Thus with the assistance of two Bible readers the gospel work is carried on. The Lord's Supper was administered once in each of the three cities, and there are in the field sixty-nine members, an increase of nine and a decrease of seven.

In reading the annual statement of this Mission it is noticeable with what accuracy Mr. Dodds foreshadows something of the present trouble in Turkey: "Turkey enjoys freedom of a kind, but let no one too hastily infer that the Kingdom of God is immediately to appear. The reign of freedom is not without indications that it may develop into a reign of terror. Liberty, in the popular mind, seems to be defined as license. A great impetus has been given to the trade in firearms, these being now imported freely, bought largely and used recklessly. Drunkenness, too, has greatly increased, for men look on liberty as furnishing an opportunity to cast off all restraint. Whether saner ideas will prevail and Turkey pass with comparative safety through this stage, or whether the country will drift into a state of anarchy and general bloodshed, it would be difficult at this writing to tell. Conditions are very unstable and far from satisfactory." Further on in his report Mr. Dodds says: "Possibly some may have looked for more immediate results in the way of conversions as an effect of the proclamation of liberty; but a little reflection will, we think, show that such expectations are not altogether warranted. Freedom—certainly not such freedom as Turkey now has—will not change men's hearts. Its immediate effect, judging

from our own observation, seems to be rather to dwarf every other consideration into insignificance in comparison with possible political advantage afforded. One man, an Armenian, said to our evangelist in Adana: 'Why are you always teaching this gospel? The gospel is the ruin of our country.' His idea was that its acceptance thwarted political aims. This sentiment is perhaps more prominent among Armenians than among the Arabic-speaking population, but still it is probably true that the general effect for the moment of the new order of things has been to beget, if not opposition, at least deepened indifference to the gospel."

Cyprus.—In reviewing the work on the Island of Cyprus, Mr. McCarroll cannot find much to encourage him. The Lord's Supper was administered in Larnaca and in Nicosia, and two were received into full communion; but there was a loss of four, reducing the roll of membership to 31, and probably eight or ten will leave the island this summer in search of employment, which they cannot find at home.

The school, however, that Synod authorized him to establish in Larnaca, gives promise of larger fruit of labor. He reports an attendance of 38 boys—13 Greeks, 13 Turkish, 7 Armenians, and 5 English, very satisfactory work done, and so bright a financial outlook that he has notified the Board that he will only require \$2,000 instead of \$2,500, to cover all expenses next year. He mentions one instance of its good influence: "Last week one of the school boys was ill. I went to visit him, and found his mother ill also. After a short talk I asked permission to read a passage from the Scriptures and to pray, which was readily granted. Yesterday the father met me and expressed his satisfaction at my having read the gospel with his wife. The school thus affords opportunities of access into homes which

otherwise I would not dream of entering."

Our missionary has made arrangements with Licentiate J. D. Edgar to take the position of principal or head master of the school, and the Board has agreed to pay his traveling expenses to the field. Mr. McCarroll will thus be released from school duties that demanded so much of his time last year, and free to go out on preaching tours and do the work of an evangelist.

China.—"In China," writes Rev. A. I. Robb, "it has been a year of progress. Our numbers have been increased, and we think our people are increasing in knowledge and Christian stature. Official opposition has hindered our work, but our people have stood true in bitter persecution, and are neither cast down nor discouraged." Evidently the missionaries at Tak Hing Chau are using all Scriptural means to bring the vast multitudes around them under the power of saving truth, and are growingly successful through a wise division of labor. Besides the regular preaching of the gospel on Sabbath, of which Rev. J. K. Robb has charge, Sabbath schools and weekly prayer meetings, daily meetings were held in the Robert McNeill Memorial Chapel during the first week of the Chinese year, at which there was "an attendance ranging from about sixty one wet day to a crowded house and an overflow meeting of seventy or eighty in the basement," and for four weeks the senior missionary conducted a class for the study of the Bible, to which were invited only "male members of the Church of mature years." Three of the four students, who had completed the course of three years at the Training School, have been sent out as evangelists, two to Sha Pong, where the Mission has "leased a house for ten years as a chapel," and a third to Tung On, "a new district southeast of Tak Hing Chau and adjoin-

ing it." Three men, employed as col-porteurs, have sold 3906 copies of the gospels and the Book of Acts, 29 New Testaments and 1480 tracts. "These men in some cases," reports Rev. E. C. Mitchell, who has charge of this department, "have gone quite long distances to the north and west of the Mission to regions that have not been touched by any foreign missionary." "A number of people have been brought to the Mission and enrolled as applicants for baptism who have received all the knowledge they have of the gospel from these booksellers." Three schools have been in operation, one for boys under the efficient management of Rev. Julius A. Kempf, and another for girls and a third for women under the judicious supervision of Dr. Kate McBurney. In the schools there were 32 boys, 25 girls and 7 women under daily religious instruction. Dr. Jean McBurney has also conducted twice a week a children's class for Bible study, with an enrollment of 33, and on Sabbath a class of 16, "open to all," but "especially for those who wish to apply for baptism." And Rev. W. M. Robb has been entrusted with the care of the Mission finances.

No marvel, with all these appliances for evangelism, that the Mission can report progress, an increase of 27 in membership, making, after deducting a loss of 4, a communicant roll of 98. And we can well believe that with the blessing of God upon such an enthusiastic band of laborers, the "concentrated universal determination of official China" to prevent the securing of property outside of Tak Hing Chau will soon be forced to yield.

MEDICAL DEPARTMENT.

Only a word or two need be said in regard to the medical departments of the Missions. Dr. Balph reports 1100 visits to town patients, not less than 6000 office treatments, and 100 cases in the hospital,

besides answering calls from villages. The Doctor is greatly encouraged by the presence of Miss Elsey, who reached Latakia Oct. 25, 1908, and on his testimony has shown herself well qualified for the position of head nurse, and ready to bear her full share of the burdensome service both in the hospital and at the tri-weekly clinics. Dr. McCarroll, of Cyprus, reports 7888 treatments, 20 visits to outlying villages, and open doors into some of the influential families of Nicosia. As Dr. John Peoples has recently passed the imperial examination at Constantinople, and has secured permission to practice his profession in Turkey, he is now ready to inaugurate similar work at Mersina.

The statements from the physicians at Tak Hing Chau contain interesting details that cannot be embodied in this report for want of space. Dr. J. M. Wright was away from the field on furlough for nine months, returning to his post early in January, 1909. In his absence the Gregg Memorial Hospital was in charge of his associates, Drs. Kate and Jean McBurney, and Dr. Ida M. Scott, and thus the work was carried on faithfully and with encouraging results. But necessarily the itinerating work, an important feature of the medical service and an effective agency in extending a knowledge of the truth, was interrupted to some extent.

Both in the hospital at Latakia and the hospital at Tak Hing Chau only Christians are employed as assistants, and at all the dispensaries the gospel is read and explained. Assuming that all the missionaries are careful to take advantage of these opportunities to preach Christ, no one can estimate the spiritual results.

SUMMARY.

That the churches may see at a glance the present condition of the work in the foreign fields, we give the following summary:

Five stations, or places where missionaries reside, and 11 outstations, or places where there are native members or where some kind of work is carried on;

Eleven ordained American ministers and 6 American teachers;

One ordained Greek minister, one licentiate, 6 evangelists, 5 Bible readers and 3 colporteurs;

Seventeen schools and 38 teachers, with 966 pupils under daily religious instruction;

Four hundred and fifty-eight native communicants, 49 added during the year, a net increase of 24 members, 23 of the gain to be credited to China; and

Seven American physicians and surgeons, 1 American trained nurse, 1 pharmacist, 2 hospitals and many dispensaries.

GENERAL ITEMS.

It remains to record a few items that claim attention, but could not be easily woven into the body of this report:

Last summer Rev. R. A. Blair lost the vision of his left eye, due to detachment of the retina, and on the advice of two surgeon-specialists in Hong Kong, returned home Nov. 13, 1908, and is at present engaged in visiting the churches and telling the story of the work in China.

Miss Jennie Dean, appointed a year ago to take charge of the girls' school at Tak Hing Chau, reached China Dec. 4, 1908, with Rev. J. K. Robb and family on their return from a brief furlough in America.

Dr. Kate McBurney, who had been very ill for some months before leaving China, and her sister, Dr. Jean McBurney, arrived in the harbor of San Francisco April 23, 1909, reporting "both well and happy." They will spend the summer with friends in the United States, seeking rest and restoration. Rev. James S. Stewart and family will also visit this

country the coming autumn on furlough after another ten years of missionary labor in Syria.

During the recent Moslem massacre at Kessab the Mission property was destroyed by fire, including the summer house of Rev. Jas. S. Stewart, valued, with its contents, at \$2,500, a building erected for Rev. J. B. Dodds, then resident missionary at Suadia, and a house belonging to Dr. Martin of Antioch.

At the last meeting of the Board, a request from Rev. Julius Kempf, endorsed by the Mission at Tak Hing Chau, to "make the boarding department of the boys' school permanent," was granted.

Attention is called to the financial reports of Treasurer Miller, which show a falling off in the contributions to both foreign missions and thus indirectly urge the necessity of increasing liberality on the part of the home Church.

The Board has appointed Drs. T. P. Stevenson and J. C. McFeeters, with Elder

Henry O'Neill, President of the Foreign Board, delegates to the Third World Missionary Conference, to be held in Edinburgh, Scotland, June, 1910, subject to the approval of Synod.

Finally the Board asks the unceasing prayers of the home Church for its missionaries and their converts in all the foreign fields, and earnestly appeals for contributions to a fund for the relief of those in the Levant missions who are suffering for the necessaries of life. Many have already forwarded generous offerings to the Treasurer, but more will be required not only to repay the thousand dollars advanced from the treasury, but also to meet urgent calls for help. And we are sure that all at home will count it a privilege to share the sufferings of our brethren across the sea.

Respectfully submitted, in the name of the Board,

R. M. SOMMERVILLE,

Cor. Sec'y.



The Field Reports must be held over for other issues of OLIVE TREES, to make room for letters containing accounts of the Moslem massacres in Asia Minor and Syria, as the churches are anxious to have the story in their hands. The July number, which will be published immediately after the June issue, will have as its opening article, the statement of Dr. J. M. Balph in regard to the Moslem uprising that was read at Synod. And the August number will closely follow, that the mission news in letters and reports may be in circulation without any unnecessary delay.



Latakia, Syria.—A letter from Rev. A. J. McFarland, dated April 26, 1909, is full of touching incidents:

Lest you may be hearing rather disturbing news from these quarters, I will write you a few lines to tell you what the situation is, as far as I know it. The beginning of the trouble was the petition or demand of a mob of soldiers without officers on the Parliament in Constantinople that the constitution which they are to draw up should be made in harmony with the laws of Mohammed and not in har-

mony with the code of Napoleon or with the more liberal idea as proposed by the so-called "Young Turk" party. And to enforce their demand they seized one, whom they supposed to be the chief of the Parliament and killed him, more than sixty bullets going into his body. They also seized one or two others of the more prominent members and killed them right there. Thus terrorized, the Parliament at once passed a motion favoring their demands. The hand of the Sultan is quite visible in the whole affair. But he had

reckoned without taking account of some things. An officer who had under him several thousand troops and was faithful to the liberal party, heard of the trouble and telegraphed to the Parliament asking if help was needed. They, under compulsion evidently, replied, "No, all is quiet again." But the tone of the telegram did not satisfy the officer, so he started at once for the capital with his whole command, and soon delivered the Parliament from its predicament and set the "liberty movement" on its feet again. But the mischief had been done. The conditions throughout the country were such as to require only the word that the "constitution" was overturned to start many conflagrations.

First, we had rumors of trouble at Tarsus and Adana, which were only too well established and confirmed a few days later, including news of trouble at Alexandria and Antioch, and that Kessab was threatened. Except at the two places first named there was no general killing and burning until Thursday of last week an attack was made on Kessab, the place some of our missionaries go for the summer, and where there was a prosperous mission of the Congregational Board. The women and children were sent out into the mountains the day before and three hundred men, using shotguns with bullets, held out in defense for half a day, but their "neighbors" came in such hosts and armed with long-range army rifles that they could do nothing against them. In the kind Providence of God, no lives were lost, however, in the fighting, but some old people were killed in the flight and some women and girls were carried off to worse than death. At the first news of the trouble there, Dr. Balph telegraphed our Consul and called on the Governor here for help in the rescue. In response to this a steamer came yesterday

morning, and taking aboard some officials and a guard, went up the coast to a point as near as possible to Kessab, and this morning came in with 2400 of the fugitives, who had found friends among the Moslems on this side of the mountain. About five hundred women and children came in on foot yesterday afternoon also, being met by a company of soldiers who were sent from here by the Governor, who is doing all he can to keep the peace and render relief, much to the disgust of some of his Moslem brothers here.

We were a little disturbed Saturday by reports that some of the lower class Moslems had threatened to make a raid on the Mission here because we had harbored these poor homeless Armenians. But one large family of the more respectable portion of them sent Dr. Balph word that "The House of Haroun will furnish you fifty men to guard you if you want them." And others said: "Send some of the refugees over to me. I can take care of a lot of them." And many Moslems did help to feed those who came yesterday, and are ready to help now. The Governor is of the "Young Turk" party, and not popular with the more conservative of his people. There was a meeting of them last week to send him off along with some of the other high officials, but the cooler headed ones prevailed and agreed to do nothing rash. To-day a French frigate came and is patrolling the coast here. The coming of so many refugees is making quite a problem, but the Governor is grappling with it and doing what he can. He has only a few soldiers, so cannot do all he might want to do, as, for instance, send a detachment to punish the villages which did the mischief, but he is taking them all under his protection and even patrolling the streets at night in person to prevent rioting. There were about eight thousand people driven out, and as most

of them will likely come here, it will be a big task even to furnish them bread and water. Dr. Balph is undertaking to care for all the sick at the hospital. One child was born last night in the company who came in on foot yesterday. Another was born at the hospital to-day. The nice house of Mr. Stewart with all that was in it, valued at about \$2500, was burned, as were all the American houses, including Dr. Martin's and the "Suadia" house, and all the buildings of the Congregational Board. The missionary, Miss Chambers, was not there at the time, being at their annual meeting in Adana, which, by the way, was in session at the time of the Adana trouble.

The poor people are pretty hopeless, saying to us, "What can we do? Our houses are gone. We have no money, no work, no prospect of protection if we go back and try to build again, and nothing to eat while we would try." We can only commit them to the kind Father, Who cares for the sparrows, and trust Him to open a way for them. If a sufficient guard could be furnished them and they could be helped to make another start even on the ruins of their homes, which being of stone and clay, could not be utterly destroyed, it would seem about the best solution of the problem.

We have been fearing for our brethren in our Gunaimia station, who are of the same race. Some of them came in to-day saying that all is safe, but they are also threatened and plead for help to protect their homes. Do not know what the Governor may be able to do for them. Some of them have gone out to friendly Moslem neighbors and put themselves in their protection.

We have had word from all our missionary friends that they are safe, although in the midst of trouble like ourselves. Two American missionaries were

killed at Adana while fighting fire, one, Rev. Rogers, married just last fall to a daughter of Dr. Christie, of the Tarsus College; the other a Mennonite minister. Not so many have been killed in these troubles as in those some years before, but fire has been relied on in every case to blot out the Armenian quarter or village as the case may be. But there has been some killing too, and mostly of those who were not resisting.

An old Protestant preacher who is in the boys' school here to-night, along with some forty others, had a narrow escape, being shot at as he was hiding among the rocks, and as he started to run, shot at again, both bullets whizzing past his head, when he just threw himself over a big rock and called on God to save him. The man did not follow, and he got away. The old father of Mr. Stewart's servant was killed. His brother also, who was watchman for Mr. Stewart in his Kessab house, is said to have been killed along with his wife. They served us when we went through there less than a month ago. Their only son, a fine little boy of about fourteen, was taken captive and threatened with death unless he would embrace the Moslem religion. The poor little fellow had seen his mother killed. He pretended to accept their religion, and they put on him the cap of their sect. After a while he was allowed to go to the spring for a drink, and then he made off and got down here yesterday. A doctor, who is a college graduate and speaks English well, had his wife and two lovely daughters hide in a cave, taking with them provision for several days. He was among the first to arrive here and to make an appeal for rescue, which resulted in the bringing of the steamer, which brought in the great crowd this morning. He was nearly wild yesterday, as no word had come of his family. When the steamer came in with

its load, he was told they were aboard, and he got in a carriage and went to the landing place as fast as he could, only to be assured that his wife and daughters had been discovered and carried off by the brutes. The old grandfather of a girl who helped to nurse the Edgar baby a while was also killed. They say the mother of another man we know was hiding in the house, but was discovered and asked to tell where the money was. At first she said there was no money, but thinking to get rid of them and save her life she finally told them where it was. They took the money, poured oil on the inflammable stuff in the house, and keeping the old woman inside, set fire and burnt her up with the house.

Most of those who came to-day had first sought refuge at the point on the sea nearest to Kessab, called Kalla-de-raun. But the horde came down on them there and they had to flee a second time, finding refuge among friendly Moslems or out in the open until the rescue steamer came. It was pitiful to see the motley crowd coming off the steamer this morning. It came in a steady stream all forenoon, old men and women, parents and children of all ages and a majority apparently babies in arms, and bundles of bedding or the few things they were able to save. One poor child of perhaps six years was carrying a cheap pair of charcoal tongs worth about two cents—her all. The poor old muleteer who has served the missionaries faithfully for thirty-five years, carrying their babies for them and entrusted with their money between here and Suadia and between both places and Kessab, a man never seen to show emotion before, I suppose according to reports, broke down when he saw us as he came off the boat to the landing place. Poor, poor people! How dark the future seems to most of them to-night.

We of the Mission are all pretty well now. Mr. Edgar is just getting up from an attack of fever, which kept him in bed a week or more. Dr. Balph is quite overworked, but holds up well.



Later, April 27.—The French warship came in during the night from the Kessab region bringing in about a thousand more refugees. The price of bread here has almost doubled already. Dr. Balph had over two hundred with him last night and about forty were kept at the boys' school. The Doctor is besieged continually by those he has received to be allowed to bring their friends who are in the big Khan to the more comfortable and friendly Mission shelter, but if all were accepted, the Mission would soon be as uncomfortable as the Khan.

The good news was brought in by those who came this morning that the wife and daughters of the doctor, who were carried off to a Moslem village, are now with a friendly Greek priest in that village.

It is going to be difficult to find even bread for this multitude for any great length of time. And there will likely be more.

The French frigate went off this morning after it had unloaded its burden of homeless and helpless humanity, but we have word that a British gunboat will be here this evening. We had a cable from the Associated Press saying Dr. Sommerville authorizes Dr. Balph to send to the extent of two hundred words a day by cable, which means to the extent of a hundred dollars a day or thereabout.

We are pleased with the conduct of the people who are under the care of the Mission, which number now close to four hundred. Of their own accord they waited before eating, although many were very hungry and the food was before

them, while one of their number would ask for a blessing. We saw a group of women sitting on the ground under a tree during the afternoon, and on going near, found one was reading from a little pocket Testament while the others listened. She explained also as she read. Some of them also held a prayer meeting during the evening. The children are marvelously well behaved. A few cases of smallpox were found among them, but they have been isolated. People do not fear it here, so the danger of infection is lessened some. Later report is that the woman I mentioned as being burned is still alive. It is hard to know just what is fact and what rumor, but there are facts enough—and sad ones, too—as we look on these crowds who are practically prisoners for the time being and without much to encourage hope or inspire confidence for the future. The feeling among the Moslem people is so strong against them that it would take but a spark to start a conflagration right here. We are counting on the Lord to prevent that spark. The Governor has threatened with imprisonment any one who raises prices, so that tendency was nipped in the bud. The poor Moslems were blaming the Armenians for this and threatening trouble on the head of it. This is the Turkish remedy for trusts and corners—at least an effectual one.

The school work of the Mission is being carried on as usual, notwithstanding the extra labor of caring for so many strangers. The school at Suadia was closed and they were much afraid for a while there, but our Consul at Aleppo replies to our appeal for Suadia that he has had a gunboat sent to that place.



Writing May 7, Mr. McFarland gives further details:

You will be wanting to hear something

more about our experiences with the Armenian refugees. The morning after my last letter the English cruiser *Diana* arrived and also the news of the crowning of a new Sultan, the old one, Abdul Hamud, having been deposed by the Parliament. Dr. Balph, Mr. Edgar and I called on the Governor here in honor of the new event, and while there the English captain came in to call, so we heard the interview. The Governor assured him he was quite able to preserve the peace, having at his command five hundred soldiers. Dr. Balph demurred a little at this statement, saying he did not think there were over fifty soldiers all told, and asked how the Governor had reached his estimate. The Governor replied that he had secured the additional number the day before from the militia, which proved to be about correct. All has been quiet here since, and there is no present prospect of trouble here. The refugees were here until Saturday, May 1, not quite a week for the most of them. About half of them were sent up the coast on Saturday, and the rest on Sabbath to a point about ten miles from Kessab, and on Tuesday they were escorted on up to their ruined homes. Our Mission took care of about five hundred of them for five days at a cost of less than five cents a day for each one. The English cruiser assisted us, as also did a French cruiser and a small Turkish steamship in taking them up the coast. Our Governor made three trips with them, going all the way up with them to Kessab. A good many have found homes here as servants, and some few as wives, two of our young men having found wives among them. Early Tuesday morning, May 4, Dr. Balph and I started with a muleteer to carry our camp beds and provisions, and two mounted soldiers, for Kessab by way of the place to which the people were taken by

the cruisers and the steamer. The weather was very warm, with a dry, hot east wind, which made traveling not at all a luxury. After about ten hours' riding, we reached the place where the camp had been, but found most of them had been started on toward Kessab that morning.

A few remained yet, undecided as to where they would go. After getting what information we could, we rode on up the valley to a Catholic Mission, where we stopped for the night. The priest treated us well, even having a kid brought in and dressed and a portion of it roasted for our supper, although Dr. Balph assured him we wanted nothing, only a place to set up our beds. He showed us over the place also, and it amazed us to find what they had accomplished on that rough mountain side.

Rising early, we were soon climbing again up toward Kessab and finding every here and there those who had been unable to keep up with the crowd the day before, one woman lying in the road, so the soldier had to order her out of the way to keep from riding over her. Within about a mile or more from our destination, we began to see ruins, showing that the raiders had not stopped with the larger village, but had made desolate the whole region. As we drew near we saw a soldiers' camp with about one hundred soldiers on a hill overlooking the town and near them a large company of the men of Kessab. From this hill we got our first view of the stricken village. After a general view of the place, comprehending about a thousand houses, over one-half of which are in ruins, our eyes naturally turned more particularly in the direction of the houses in which we were more personally interested—that is, Mr. Stewart's, Dr. Martin's and the "Suadia House." These were all entirely ruined, so far as fire could ruin them. The stone walls

are still standing, as in most of the houses burned, but it is likely that they have been so injured by the heat as to be unfit to use with safety. We took a walk over the town, so as to get a closer view of the conditions, and we were convinced that our first impression of the extent of the destruction was too low. The best houses are all in ruins. The market was all burned, and everything of any value even in the houses not burned was carried off. All the animals were driven off, and the only living thing that seemed to have remained in the place was a dog, which seemed scarcely able to drag itself out of our way as we rode out of the town. A few of the human dead were lying in the streets, yet unburied. A few rods from Mr. Stewart's house seven or eight had been recently buried and a fire built over the place they had been lying on to destroy the stench. Nearby was a fresh human skull, from which a dog had removed all but the bone. The number of killed seems not to have been much above one hundred, but the lives of a multitude of others have been shortened many years. Three babies were born in our hospital among the comparatively small number that were with us, and these mothers went back with the rest, making the toilsome trip over the rough mountain road on foot when the babies were less than a week old. One child, two years, died at our boys' school. The woman who helped to take care of Mr. Stewart's place in Kessab and who was reported killed, returned the evening before we arrived and met us just outside her home, which is one of those not burned. Her husband, a brother of Mr. Stewart's servant, has not yet been found. She had lived in the mountain with nothing to eat but snow and perhaps some roots or bark for twelve days, with a bullet hole almost clear through her, having entered at the back,

and Doctor finding the wadding when he made an incision at a place where pus had formed in front. She looked ten or fifteen years older than when I saw her about a month ago. Our Governor has been acting nobly as far as we can see, having made three trips with the people as they were being returned, and accompanying them up to their village. He continues to furnish food and at the same time has much to do to keep things as they should be here. Last night he was out a good part of the night running down a story that foolish gossip had started that the Moslems were going to kill all the Christians in town, and also the Governor. Many were naturally made uneasy by the story, and applied for protection at different places, some waking up Dr. Balph in wanting to get in there. We, being to one side from the general course of travel, were not disturbed, but Brother Edgar and wife were a good deal disturbed, as they are surrounded by Moslems and on a much frequented street. None of us feel that there is any real danger here now, but in the state of mind in which people are it is easy to work up a panic. The Moslems are naturally quite a good deal offended at the stories, too, and might be provoked to do what they would not otherwise have thought of doing. Our Governor has been ordered transferred to another place, but all foreigners here and most of the people are protesting against it, and we hope it will at least be postponed. We hear that the wali of Aleppo has accused him of being responsible for the raid on Kessab, a ridiculous charge, made to save some one else, if it has been made at all.

Miss Chambers, the Kessab missionary, is here now, having been in Adana at the time of the trouble there, and also during the trouble at Kessab. It is the second time she has lost all in a Turkish

raid. We are persuading her to remain until one of the men of her Board can go up with her. One of their buildings escaped, a new school building, which was not quite finished. This will give them a place to start in again. There are about a hundred Turkish soldiers, gathered from the country round about, and some of the very ones who were in the raid, are now on guard at Kessab. Their Mayor, also a Moslem, as are all government officers, left town the day before the raid, although appealed to for protection, and he too is now on the ground with these soldiers. Not a too promising situation, but if the pressure now on from the capital can be continued there will likely be no serious trouble, as the officers will be afraid to shirk their duty openly at least. And a man in a mob will act very differently from a man in soldier uniform, where there is no mob, so even a former raider may be counted on to render some protection or influence in preserving peace and order when acting as a soldier. It is after the riot has been started and the soldiers are sent out to stop it that they begin their devilish work, shooting down the raided instead of the raiders.

We are thankful to report that our Gunaimia people escaped with only a bad scare. It is said the Moslems around had a meeting and decided to come down on them, but hesitated a little before actually starting in, and then a message came from the head of their district ordering them to keep hands off, so they dispersed. Later the Kessab raiders started in that direction, but the neighboring Moslems sent them word to stay away, as they were not going to allow strangers to take the prey since they were not allowed to take it who were neighbors. There has been nothing worse than fear in any of the stations of this center so far as we know.

Mersina, Asia Minor.—A letter from Rev. Robert E. Willson, dated May 6, 1909, contains incidents connected with the massacres in Asia Minor and other items:

The calamity that has visited the city of Adana has assumed proportions that are almost indescribable. The first massacre, beginning on April 14, and which continued unabated until the evening of the 16th, resulted in the slaughter of upward of 3,000 persons. This, it will be remembered, was in the city of Adana proper. The slaughter in the surrounding villages on these same days swells the numbers enormously.

On Saturday, the 24th, 1600 Turkish soldiers were landed at Mersina and sent at once to Adana. On the following day the massacre was renewed, the new soldiers that had come joining in the killing and plunder. The loss of life in this second massacre was at first thought to be comparatively slight in comparison with the first one. This, however, was soon found to be untrue. During the intervening days when there was a comparative cessation of hostilities, the sick and wounded had been gathered into certain churches and large buildings which had been converted into temporary hospitals. These buildings were burned to the ground. One church contained over two thousand persons, more or less helpless. There was but one door from which they could escape. Soldiers were stationed on the neighboring roofs, where they could command the entrance, and those who were able to escape were shot down as soon as they appeared, while the poor wretches who could not move perished in the flames. This second massacre swells the list of fatalities in Adana to over 5000. Over 14,000 persons sought safety in one of the large factories. Here their lives were threatened by starvation and

disease within and by the relentless Turk without. Their condition was pitiable in the extreme. Most of them had absolutely nothing. They had fled from their homes, and now their homes were burned. They had not had time or opportunity to save any of their goods; there they were, without beds, without extra clothing, with no food, many of them sick and many more becoming so, packed in until there was little more than standing room.

These refugees have now been removed to an improvised camp on the outskirts of the town. Heavy material was secured from one of the factories. This was sewed by hand by about seventy of the women under the direction of Misses Mary and Elizabeth Webb, and Wallis, who are working under the American Board. Poles for the tents thus manufactured were secured from the trees down by the river, and now the people have the advantage of more room and a little fresh air, at least.

The loss of life in Tarsus did not reach such proportions as in Adana, but the destruction of property was enormous. The entire Armenian quarter of Tarsus is in ruins. Of the five hundred Armenian houses there, not one has been left standing. About 3400 refugees sought safety on the grounds of the American College at that place. At the beginning of the trouble many fled from Tarsus to Mersina. After the second outbreak in Adana many of the Mersina Armenians came into our Mission buildings, fearing an outbreak in Mersina. There was, however, no trouble in Mersina, and the Mersinites were soon compelled to move out to give place to fugitives from Adana, who began to come here as soon as the train service was re-established.

On the 25th, conditions were so critical in Adana that nine of the American

missionaries and about fifty of the girls from their school came down here and took up their abode in the Mission. The American buildings were in great danger from the fires that were raging all around it. They have been saved from burning, however, although the buildings all about have been burned. Both the boys' and girls' schools of the French Jesuits were burned. There are at present about 250 fugitives in the school here. Their misery is awful, and their stories of inhuman treatment are simply beyond imagination. I will give just one illustration of this, as it was told to me by Mr. Trowbridge, one of the American Board's men stationed at Aintab. One man with a family of small children, some of whom were sick, had escaped to Tripani's factory, where they were lying on the cobble stones with no blanket to cover them, nor anything to put under them. After two nights of this repose, things being somewhat quieter, he asked permission of the soldiers to go to his house and get blankets and quilts and then come right back. The soldiers gave him permission, and several of them went with him. When he entered the house they followed him and set on him with their bayonets. By some mysterious ordering the man escaped with his life and lives to tell the tale, and those who have been caring for him since his experience say that he has at least thirty wounds on his body. "The tender mercies of the wicked are cruel."

There is great danger of a pestilence, but we hope it may be averted. There have been a good many cases of measles and sickness of different kinds among the refugees here. One child died last night, and two to-day. Help has come for Adana in the shape of food supplies, bedding and medicine from Beirut. One American doctor and several medical students from the American College in

Beirut, as well as several nurses, have come to the relief work.

Dr. Peoples arrived this morning from Constantinople, having at one and the same time received full permission to practice his profession, and assumed the dignity of a full beard. Whether these two events sustain the relation of cause and effect I am unable to state. Of this I am sure, that he received a hearty welcome and congratulations from his co-laborers here, and I am sure that the Church at home will be glad to hear that he has at last got safely through the "fiery furnace" of that imperial examination. He left this afternoon for Adana to help in the relief work.

The new American Consul, Mr. Nathan, arrived in Mersina Tuesday (4th) and went to Adana yesterday to investigate the circumstances connected with the death of Rogers and Maurer.

The work which has been carried on under the American Board has received a crushing blow. Their work, being chiefly among the Armenians, has suffered very heavily. Whole congregations of native Christians have been wiped out. Twenty-two of their native pastors (and perhaps more) have been killed. Several congregations which in the past year had become self-supporting were utterly wiped out, their pastors killed and the church buildings burned.

We are hoping for some improvement from the Government established under the new Sultan. It would appear that the drastic measures taken with the old one came none too soon. Dr. Peoples brought us definite word of a deep-laid plot on the part of the old Sultan to destroy Constantinople and Smyrna. Evidently by large bribes, the Sultan had won to his side all the men of the First Army Corps. From April 13 these troops seemed to have possession of the city, and

both property and life were unsafe. On April 24 (Saturday) all the foreign embassies, the consulates and the hotels were to have been blown up with bombs, and a wholesale massacre was to follow. The commander of the invading troops from Salonique, however, heard of the plot, and instead of waiting until Monday to invade the city, marched in on Friday night, bombarded the barracks and the Palace and forced the Sultan and his troops to surrender. It was doubtless a last grand attempt on the part of Hamud to regain his old power. It was planned

on a grand scale, and would have formed a stupendous tragedy if it had worked out. By the good hand of God it has been prevented. We all wonder what is in store for this land of Turkey, and we are watching with great interest each new development, and praying earnestly that it may in some way open up greater opportunities for the Lord's work.

I will enclose some pictures of the ruins in Adana, and of some of the orphans, which may be of interest to the readers of OLIVE TREES.



PART OF RUINED ADANA



ADANA IN RUINS



FOUR ORPHANS



RUINS OF ONE OF ADANA'S CHURCHES

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